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"To most white men a pagan Indian means a superstitious savage. But that is not true of the pagans here. They are honest, sober, and thoughtful men who love the God of Nature and worship Him devoutly. One has only to listen to the prayer song and watch the faces of the listeners to discover this.

"Pagans live and dress like white men, and as they assemble in the long house, all are in ordinary attire, yet beneath all there is the Indian heart, and no influence of civilization can change its beating from the old way.

"The preacher lowered his voice.

"Oh, Great Spirit, listen while you are smoking.  
We are all young people now,  
We only talk like children.  
These four things we thank you for :  
Wainondondyeh, Stawahgowa, Ganawangowa, Dyoheyko !  
This is all we can do now. We are but children.'

"Grasping the tobacco basket he flung it into the fire. No one must ever touch that which held the tobacco that lifted up the words to 'He-who-lives-above.' No basket collector can ever boast of having the dog sacrificial basket in his collection. No bribe will purchase that which is the Great Spirit's.

"When the last splint of the incense basket had been consumed the wae-yet-gou-to ceremony was at an end.

"The preacher put on his overcoat and hat, and took his seat with his people. The chief singers took their places in the main hall, and chanted songs centuries old, in honor of the Great Spirit.

"When Chief Kettle was asked how he could be a pagan in the midst of the Empire State civilization, living like a white man and using every convenience of civilization, he answered :—

"I may live and dress like a white man, but it was never paint or feathers, wampum or moccasins, that made our religion. Our religion is dressed only by the heart.'

**NEGRO GENIUS.** As a dispatch from Washington, D. C., the "Evening Transcript" (Boston, Mass.) of February 18, 1905, published the following concerning the investigations of Mr. Daniel Murray :—

"Daniel Murray, for many years an assistant in the Library of Congress, is preparing a historical review of the contributions of the colored race to the literature of the world, with a complete bibliography relating to that subject. Public attention was sharply called to this question of the intellectual capacity of the Negro six years ago by Booker T. Washington and other colored men of prominence, when the United States government was preparing an exhibit for the Exposition at Paris, 1900. Mr. Washington urged that advantage be taken of the opportunity to show what the colored race had contributed to the world's literature. The authorities consenting, Mr. Putnam, librarian of Congress, detailed Mr. Murray to make a list of all books and pamphlets written and published by authors identified with the colored race. As only four months intervened from the detail to the opening, the

list was far from complete and very deficient in full historical information which has now been supplied.

"Mr. Murray's work was practically begun about twenty-five years ago, when he commenced to gather material for such a work after reading Grégoire's 'Inquiry concerning the Intellectual and Moral Faculties and Literature of Negroes and Mulattoes, Quadroons, etc.,' 1810. Grégoire formed in 1790, in Paris, a society called 'Friends of the Blacks,' designed to secure their emancipation in the French colonies. Thomas Paine, Benjamin Franklin and Thomas Jefferson were members. 'One of the aims of this society,' said Mr. Murray, 'was to gather evidence of capacity on the part of Negroes and mulattoes, the same being designed to reinforce the argument the society intended to present to the French convention, to induce it to grant full equality to the mulattoes, etc., in the colonies. Benjamin Banneker, a mulatto, born in Maryland, to whom credit is due for saving to the American people L'Enfant's original plan of the city of Washington when L'Enfant broke with the commissioners and took away his plans, which he later sold to Governor Woodward for laying out the city of Detroit, was an intimate friend of Jefferson's and was often held up as evidence that no mulatto should be a slave. Banneker exhibited mathematical knowledge, and compiled in 1792 an almanac which Jefferson sent to the Anti-Slavery Society in Paris to support his view that the mulatto was the equal of the white man. Jefferson had high regard for Banneker and formally invited him to be his guest at Monticello, and in other ways treated him as an equal.'

"In the same spirit animating Grégoire, and for the same purpose, to show to the world that the colored race, under which head I include all not white or who have a strain of African blood, is entitled to greater credit than is now accorded it by the American people, I have prosecuted my researches. I claim for the colored race whatever credit of an intellectual character a Negro, mulatto, quadroon, or octoroon has won in the world of letters, and believe a fair examination of the evidence will remove no little prejudice against African blood. It has generally been accepted by scholars that "Phillis Wheatley's Poems," 1773, was the first book by a Negro to display unusual intelligence and win recognition from the Caucasian. But this is not so. Beginning with Alexander the Great and his black general, Clitus, I have patiently gathered the facts from authentic sources of every highly creditable act by a Negro, mulatto, quadroon, or octoroon in the forum of letters or the polite arts.

"While primarily only those who have displayed evidence of literary capacity of a creditable character are the subjects of consideration, I have not strictly confined myself to this line. If I found a colored man who, like General Dodd, was in command of the French forces in China during the Boxer troubles, or like Toussaint, Rigaud, Henry Diaz, or General Dumas, father of Alexandre Dumas, all men of military genius, I have not neglected any means to complete a biographical sketch of him. Again, I have noticed in every case a man like Henry Dietz of Albany, who won a prize in a competition of plans for a bridge, who in 1857 published in "Leslie's Weekly" plans and drawings for the first elevated railroad, now such a

feature of the large cities of the country; though not an author, he is included. Then, again, short sketches are given of Sebastian Gomez, the "mulatto Murillo," and Juan Perez, painter, who rivalled Velasquez, and of Edmonia Lewis, the sculptress, whose "Cleopatra" was one of the features of the Centennial Exposition, Philadelphia, 1876; at the same fair a colored artist, Bannister, won a prize for his painting. Along with Henry O. Tanner, of world-wide fame, these are noticed. The second president of Mexico was a colored man.

"Mexico had a later president identified with the colored race, General Alvarez. He was in command of the Mexican army that captured and executed the Emperor Maximilian in 1867. Bolivia, Venezuela, and Colombia of the South American republics have all had as rulers men of African extraction. Sketches of them are given. In the matter of books and pamphlets I have listed fully three thousand, and that in a field where scholars are wont to regard the African as a negligible quantity. That the 'Goddess of Liberty' crowning the dome of the Capitol was completed by a mulatto slave, and the circumstances that led up to it, is worth recording, all must admit. Queen Victoria conferred the honor and title of knighthood on three colored men — Sir Edward Jordan, Sir Samuel Lewis, and Sir Conrad Reeves. In France several have had a similar honor, notably the Chevalier Sainte-Georges, knighted by Louis XVI. Sainte-Georges was one of the most remarkable men mentioned in history. Thackeray speaks of him in glowing terms. The first vice-president, 1904, French Chamber of Deputies, Gaston Gerville-Reache, is a quadroon from Guadaloupe.

"The pages of history have been scanned with unremitting care, beginning with Ishmael, the first mulatto mentioned in history, being the son of Abraham by Hagar, the Ethiopian woman. Then through Solomon and the Ethiopian Queen of Sheba, who bore him a son, Menelik, the direct ancestor of the present ruler of Abyssinia. Then, like that feature in "Plutarch's Lives," comparisons are made. Taking some notable character of the Caucasian type, I have matched him with some man of the other type. In that way the whole range of the world's biography has been brought under contribution.

"To the great mass of readers it will be news to learn that Robert Browning was an octoroon. It is an interesting story, and the details I have gathered with great care. The same may be said in the case of Alexander Hamilton, the American statesman, and Henry Timrod, the Southern poet. Alexander Poushkin, Russia's greatest poet, was a quadroon. His grandfather, Hannibaloff, a negro protégé of Peter the Great, rose to be a general under Catherine. Poushkin's daughter Natalie, wife of the Prince of Nassau, was ennobled under the title of Countess of Merenberg, and given a coat of arms in the German peerage by the grandfather of William II. of Germany, and her daughter, Countess Torby, is the wife of the Grand Duke Michael of Russia and intimate friend of Queen Alexandra of England. So was Lord Nelson's wife, Frances Nisbett, who succeeded to his title when he died, and a pension of \$10,000 a year for

life. Andrew Graham is credited with saying Marcus Tullius Tiro, father of stenography, was a colored man.'"

RANORDINE, RINORDINE, RINOR.—I should be very glad if any one would tell me, or put me in the way of finding out, what legend or tradition or folk-tale underlies the following song, especially the third, fifth, and sixth stanzas. I quote it here from a pocket song-book of the earlier part of the last century; it has also been printed recently, in a somewhat different form, in Trifet's (Boston) "Monthly Budget of Music." The song is current in Missouri and has been for a long time.

One evening as I rambled Two miles below Pomroy,  
I met a farmer's daughter, All on the mountains high;  
I said, my pretty fair maiden, Your beauty shines most clear,  
And upon these lonely mountains, I'm glad to meet you here.

She said, young man, be civil, My company forsake,  
For to my great opinion, I fear you are a rake;  
And if my parents should know, My life they would destroy,  
For keeping of your company, All on the mountains high.

I said, my dear, I am no rake, But brought up in Venus' train,  
And looking out for concealments, All in the judge's name;  
Your beauty has ensnared me, I cannot pass you by,  
And with my gun I'll guard you, All on the mountains high.

This pretty little thing, She fell into amaze;  
With her eyes as bright as amber, Upon me she did gaze;  
Her cherry cheeks and ruby lips, They lost their former dye,  
And then she fell into my arms; All on the mountains high.

I had but kissed her once or twice, Till she came to again;  
She modestly then asked me, Pray, sir, what is your name?  
If you go to yonder forest, My castle you will find,  
Wrote in ancient history; My name is Rinordine.

I said, my pretty fair maiden, Don't let your parents know,  
For if ye do, they'll prove my ruin, And fatal overthrow;  
But when you come to look for me, Perhaps you'll not me find,  
But I'll be in my castle; And call for Rinordine.

Come all ye pretty fair maidens, A warning take by me,  
And be sure you quit night walking And shun bad company;  
For if you don't, you'll surely rue Until the day you die,  
And beware of meeting Rinor, All on the mountains high.

*H. M. Belden.*

COLUMBIA, Mo.

THE TWIST-MOUTH FAMILY. There was once a father and a mother and several children, and all but one of them had their mouths twisted out of shape. The one whose mouth was not twisted was a son named John.